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narrowly, and hardly recognizes sufficiently the varied forms of expression assumed by the hope of Israel in different ages. He still dates the Enochic similitudes after Christ, and practically ignores them in his construction of the Jewish conception, because outside the New Testament the idea manifest in them appears in no other literature that has come down to us. Rejecting the messianic significance of the title "Son of man," the author makes no allusion to the support often found for his view in Aramaic usage. Has Dalman (*Die Worte Jesu*) convinced him that the appeal to Semitic philology is unavailable? Plummer's "Lord's Supper" might well have dealt at a little greater length with the recent theories of the Pauline origin of the institution. The article was written with the modern discussion fully in mind, and rests its conservative conclusion on the fact that Second Corinthians is earlier than Matthew and Mark, and the further fact that Paul's injunctions concerning the supper require the support of current church usage to give them any force. Professor Denney's treatment of the "Law in the New Testament" leaves little to be desired in an article necessarily so concise. Professor Adeney's article on "Mediation" is also concise, sane, and helpful, the reminder that in the New Testament the conceptions of blood and sacrifice are refined and spiritualized being specially welcome. The number of articles bearing on New Testament theology is not large. Mention might further be made of those on the "Man of Sin," by Dr. M. R. James, and "Michael," by Professor Charles, which are models for clearness and modernness of treatment; also of Dr. Purves' "Logos." There are several studies of important words, such as "Knowledge," by Dr. Denney, who does not keep distinct enough *γνῶσις* and *σοφία*; "Light," by F. H. Woods; "Life and Death," by G. C. Martin, disappointing; "Love," by Dr. J. Orr; "Man," by Professor Adeney; "Millennium," by Professor W. Adams Brown. In the field of apologetics, Dr. J. H. Bernard has contributed a full defense of "Miracle," following in the main the old lines of argument.

RUSH RHEES.

ROCHESTER, N. Y.

New Testament Introduction.—On almost any basis of comparison, the article on the "New Testament Canon," by Professor Stanton, is disappointing. While it is true that he has discussed the various positions of Harnack and Zahn, his general method makes the article hardly more than a presentation of the external evidence of the existence of the New Testament books in the early church. The deeper question as to

the origin and growth of the canon itself, as well as that of local and partial canons, is not handled. Yet it is a good summary of the external evidence of the various books of the New Testament. Other articles in the volume dealing with the New Testament introduction, however, are admirable, especially that of Professor Chase upon the two epistles of Peter. It would be difficult to find a more complete and lucid statement of the problems which they present, or of the material which must be handled by anyone who wishes to come to a fair conclusion as to their authorship and date. The articles are models of introductory method. Much the same may be said of Professor Salmon's article upon the gospel of Mark. If any criticism were to be made upon it, it would be that there is too little consideration of the sources of the gospel, although this lack is to some degree offset by a full discussion of its relations with Matthew and Luke. The paper of Professor Bartlett upon Matthew is much less elaborate than that upon Mark, but it furnishes a general survey of the prevailing critical position as regards the book. One interesting position taken by Professor Bartlett is that Matthew and Luke probably did not use in common the Logia document. Principal Bebb, on the other hand, holds that the verbal agreement of certain passages seems to require the hypothesis of the use of a common written Greek source by both Matthew and Luke. It is unfortunate that Professor Bebb's paper does not grapple more vigorously with the synoptic problem, to which Luke's gospel furnishes such a convenient introduction. Other articles upon the introduction, like that of Bernard upon "Philemon" and of Gibb on "Philippians," hardly require special attention, although they are on the whole satisfactory.

S. M.

The Christian Use of the Psalms. With Essays on the Proper Psalms in the Anglican Prayer Book. By REV. T. K. CHEYNE, M.A., D.D., Oriel Professor of Interpretation of Holy Scriptures at Oxford, etc. New York: E. P. Dutton & Co., 1900. Pp. 273. \$2.

Professor Cheney's authority as a student of the Psalter has been already established by his translation and commentary issued in 1888 under the title *The Book of Psalms*; and his Bampton Lectures for 1889, entitled *The Origin and Religious Contents of the Psalter*. These works are evidence of his thoroughly critical and conscientious work. This little book is practically merely a discussion of the interpretation